Βαπτισμῶν διδαχή

OR THE

DOCTRINE OF BAPTISMS,

Reduced from its *Antient* and *Modern* CORRUPTIONS; and Restored to its *Primitive* SOUNDNESS and INTEGRITY;

According to { The *Word* of *TRUTH*, / The *Substance* of *FAITH*, and / The *Nature* of *Christ's Kingdom*.

By William Dell, Minister of the Gospel, and Master of *Gonvil* and *Caius* Colledge in *Cambridge*.

Isa. 52. 15. *That which hath not been told them, they shall see; and that which they have not heard, they shall consider.*

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MUSEUM BRITANNICUM

TO THE READER.

THE Doctrine of Baptisms *hath been Dark and Obscure in the Church, from the very Primitive times, and hath had more of* Humane Notion, *than of* Divine Truth *in it; and therefore* Zuinglius, *writing, touching this Point, speaks thus, in the Beginning of his Book, entitled,* De Bap. Tom. 2, f. 57. Illud mihi ingenue circa libri initium discendum est, fere omnes eos, quotquot ab ipsis Apostolorom temporibus, de Baptismo scribere instituerunt, non in paucis (quod pace omnium Hominum dictum esse velim) a scopo aberravisse: *That is,* In the

Beginning of my Book (*faith he*) I must ingeniously Profess, that almost all those that have undertaken to write of Baptism, even from the very time of the Apostles, have (which I desire may be spoken with the Favour of all) not in a few things erred from the Scope. *And as he affirms, that almost all before him had erred in many things touching Baptism, so did he himself also Err, as well as they, not in a few: And it is as free for me, or any Body else, to differ from him, and other late Writers, as for them to differ from former Writers; especially if that be true which godly and learned* Chemnitius *affirms out of* Augustine, *that these things are not* Tanquam Articuli Fidei, à quibus diversum sentire piaculum sit Anathemate dignum, *Chemnit.*

Examen Concil Trident. I. de Bapt.

And therefore, Reader, *I acquaint thee before-hand; that in this Point, I shall speak much otherwise than all former or latter Writers whatever, that I have met with: And tho' I do not, without some* Fear *and* Trembling, *dissent from so many* worthy *and* gracious *Men, that have been, and are, otherwise* minded; *yet it is the less Grievous to me, because I differ from them (I can say it in Truth before the Lord) not out of any Desire to be* Singular, *or for any* worldly *or* carnal End *whatever, but only that I might cleave to the* clear *and* evident Word *of* God *alone, even* there *where I see the very* Faithful *to leave it; seeing I am rather to joyn to the* Word *without* Men, *than to joyn to* Men *without*

without the Word; *and where I find the* Holiest Men *in the World, and the* Word *parting, I am there to leave them, and to* go a long *with the* Word.

And so, in all Love *and* Meekness, *I tender this Discourse to thee*; desiring *that if thou* canst *not at the present* agree *to what is therein contained, yet that thou wouldst not rashly* Judge *and* Reproach *it, seeing through God's* Goodness, *it may come to pass, that* what *thou knowest* not now, thou mayst know afterwards.

But because I see this present Generation *so* Rooted *and* Built *up in the Doctrines of* Men, *I have the less Hope that this Truth will* Prevail with them; *and therefore I* Appeal *to the* next Generation, *which will be* farther Removed *from those Evils, and will be* brought nearer *to the* Word; *but especially that* People, *whom God hath, and shall Form by his* Spirit *for* himself; *for these only will be* able *to make* Just *and* Righteous *Judgment in this* Matter, *seeing they have the* Anointing *to be their* Teacher, *and the* Lamb *to be their* Light.

THE DOCTRINE OF Baptisms, &c.

THE *Lord*, foreseeing how great an Evil it would be in the *Church*, to leave Men either to their own or other Mens *Opinions* and *Judgment* in the things of God, did, in the very beginning of the *Gospel*, command and bind all the Faithful to hear *Christ* alone; saying from *Heaven* (that we might give absolute *Credit* to his Voice) *This is my Beloved Son, in whom I am well pleased, hear him*: And the more the *Faithful* have kept to the *Word* of *Christ*, the more they have been free from *Error*, and the more they have left *this*, and turned aside after the *Doctrines of Men* (though *Men* in some Measure

Faithful and *Holy*) the more have they been *Perverted* and *Seduced*; insomuch that the *True Church of God*, and the very *Faithful* themselves, have received, held and maintained divers *Errors*, and *False Doctrines*, and *Opinions*, even for many Ages and Generations; yea, and have not been altogether free from some, from the very *Apostles* time: And because many of those *Godly Men* in former Ages held such and such *Opinions*; therefore the *following* Ages have taken them upon *trust* from them, and have entertained them as *Sure* and *Certain*, tho' not at all *Consulting* in those Points, with the great *Doctor* and *Apostle* of the New Testament, *Jesus Christ*. And thus have the very *Elect* themselves been drawn into much *Error*, tho' they have still had *Christ* for their *Foundation*, and were *built* on him so firmly by *Faith*, *that the Gates of Hell could not prevail against them*.

Now, to free the *Faithful* from the *former Mistake* (and consequently from all *Error*) there is no other Way than this, *Wholly to forsake the Doctrines* of *Men*, and to *lay by* all those *Opinions* that

that we have sucked in from our very *Cradles*, and which are now become even a *Natural Religion* to us; I say, utterly to *lay by*, and wholly to forget all these things and to come *immediately* to the *Pure Unerring Word of God*, and to the Voice of *Jesus Christ* himself, by his *Spirit*, wherein all things are *True*, *Sincere* and *Perfect*; and not bring *Hearts* to the *Word*, that are pre-possest with *Doctrins* and *Opinions* Learned of *Men*, but to come thither with Hearts and Consciences *free* and *unengaged*, and in all Meekness, Uprightness and Simplicity of Heart, to hear what *Jesus Christ*, the *Faithful* and *True Witness*, will say by his *Spirit*, which also is the *Spirit of Truth*; and to receive and believe *that alone*, tho' never so *differing* from the *Opinions* and *Doctrines* of this *present Age*, as well as of the *former*, and tho' perhaps the whole *Nation* would be *offended* with it.

And *this* is the *Course* that I have observed, to come to some *clear* and *certain Knowledge* in the *Doctrine of Baptism*: For, having *Read much*, and *Discoursed* with *many* touching this *Point*, and having

having seriously considered what they say, as *one* that searched after the *Truth*, for it self only, and for the *Satisfaction* of my one *Soul*; I do profess, I could not find any thing almost spoken, for my Spirit *boldly* and *safely* to lean on, as perceiving most of what they said, to be but the *Apprehensions* and *Thoughts* of *Men*, and that they spake very much by Conjecture and at Uncertainty in this *Matter*: And thereupon I resolv'd, *wholly* to withdraw from such *Discourse*, and to lay down what ever *Opinions* I had before entertained, touching this *Point*, and to come to the *plain* and *manifest Scriptures*, and from *thence* (after much seeking God) to *Learn* whatever the *Lord* should please to *Teach* me; chusing rather to *build* on the *clear Word*, though *alone*, than on any *uncertain Inferences* and *blind Conjectures of Men*, tho' imbraced and magnified by all *the World*.

Now, in this Inquiry from the *Word*, I met with that Place, *Heb.* 6. 2. where the Apostle speaking of some of the *first* and *initial Points of Christian Religion*, names Βαπτισμων διδαχης, the *Doctrine of Baptisms*; whence I perceived that in the

the *Primitive Church* they had the *Doctrine of Baptiſms* in the *Plural Number*; and therefore did apply my ſelf to ſearch from the *Word* what theſe *Baptiſms* might be, and ſo met with the *Baptiſt*'s own *Doctrine*, touching *Baptiſms*, mentioned *Mat.* 3. *Mark* 1. *Luke* 3. and *John* 1. (for all the *Evangeliſts* make mention of this, it being a Matter of ſo great Concernment) and *Luke* makes mention of the Ground of this *Doctrine* of the *Baptiſt*, Chap. 3. 15. *As the People were in Expectation* (ſaith he) *and all Men muſed in their Hearts of* John, *whether he were the Chriſt or not*, John *anſwered, ſaying*, &c. The People, it ſeems, had *great* and *high* Thoughts of *John*, becauſe he was the Son of the *High Prieſt*, conceived after an extraordinary *Manner*, his Parents being both well ſtricken in Age, and paſt Children, by the *Courſe* of Nature; and then the manner of his Life was ſtrange, for he lived in the Wilderneſs, out of the ordinary *Converſe* of the World: And his *Apparel* and *Diet* were unuſual, being *Rudiments of Camels Hair, and a Leatheren Girdle about his Loins, and his Meat Locuſt and*

Wild

Wild Honey; but especially his Ministry was mighty, being in the *Spirit and Power of* Elias; and his Baptism New and Famous; so that all the People stood in great *Expectation* of some *Work* or *Event* from him, that should *manifest* him to be the *Christ*; wherefore *John*, to take them off from that *gross* and *dangerous Mistake*, plainly told them all, and that openly, *That he was not the Christ*, but that there was a great deal of Difference between *himself* and the *Messias*, and that both in regard of his *Person* and *Office*.

First for his *Office*. For he begins to shew the difference from *thence*, because the *newness* of his *Baptism* was the Occasion of the Peoples conceiving, that he was the *Messias*; whereupon he vilifies his own *Baptism*, in respect of *Christ's* saying, *I indeed Baptize you with Water*, that is, *my Baptism* is but *Water-Baptism*, that washes the *Body* only with a *Corporeal Element*; *but one mightier than I comes*, for I am but a *Creature*, He the *Power of God*; I but a *Servant*, He the *Lord of all*, and One so *infinitely Excellent* above all that I am, that the *Latchets of his Shoes I am not worthy to unloose*. That is, I am

unworthy

nworthy to perform the *meanest* and *owest Office* for him. And having thus rſt ſpoken meanly of his *own Baptiſm*, nd then magnified *Chriſt*'s *Perſon* above is own, *He* (ſaith he) *ſhall baptize you ith the Holy Spirit, and with Fire*; that s, I that am a *Servant* do Baptize with *Water*, but he, that is, the *Son*, Baptizes vith the *Spirit*; my *Baptiſm* waſhes but he *Body* from the Filth of the *Fleſh*, but His, the *Soul* from Filth of *Sin*; ſo that low much the *Spirit* excells *Water*, and *God* the *Creature*, ſo much his *Baptiſm* ranſcends mine.

Now hence I gather *clearly*, even from he *Baptiſt*'s own Mouth, that *John*'s *Baptiſm* and *Chriſt*'s were *diſtinct Baptiſms*, the one *Water-Baptiſm*, the other *Fire Baptiſm*: And tho' our *late Writers* nd *Teachers* have, and do affirm, that *John*'s *Baptiſm* and *Chriſt*'s, make up but *ne entire Baptiſm*; yet all generally of he *Antient Chriſtians* apprehended them o be Diſtinct; one whereof ſaith, *Illud anifeſtum eſt, alium fuiſſe Johannis baptiſmum, alium Chriſti*: Auguſt. *contra Liter.* Petil. 2. c. 37. And I could produce *many* more Teſtimonies beſides, but

it is not my meaning to *entangle* any B-
dy with the *Authority* of Men, and there-
fore I shall make it plain by *clear Scri-
tures*, and Evidences from them, that
John's *Baptism* and *Christ*'s are Distinct.

1. *John*'s *Baptism* and *Christ*'s are Di-
stinct in their *Appellations*; in Scripture
for *John*'s *Baptism* was still so call'd, even
when the Apostles used it; and it was not
call'd by *their Names* who administred it,
but was still call'd *John*'s *Baptism*: Yea
after *Christ*'s *Baptism* came in, *John*'s still
retained its Name, as being *distinct* from
it; and therfore, *Acts* 18. 24, 25. it is
said, *Apollos taught diligently the Things of
the Lord*, knowing only τὸ βάπτισμα Ἰωάννου
the Baptism of John.

2. The Scripture saith, that *Christ*'s
Baptism was to follow *John*'s, and did not
accompany it at the same time, for *Matth.*
John saith, ἐγὼ μὲν βαπτίζω, *I do baptize you*
with Water, but he that comes after me, i. e.
in order of time, αὐτὸς ὑμᾶς βαπτίσει, *he shall*
baptize you. And in *Luk.* 3. ἐγὼ μὲν ἐβάπτισα
ὑμᾶς, *I have baptized you*, αὐτὸς ὑμᾶς βαπτί-
σει, but, *He shall baptize you*; which places
plainly declare *Christ*'s *Baptism* did not
go along with *John*'s, but was to *follow* it

and

and that he was to *baptize* with the *Spirit*, after *John*'s *Water-Baptism* had had its *full Course*, to wit, when he was *Risen* from the *Dead*, and *Ascended* into Heaven. And therefore *Christ*, after he was Risen from the Dead, and immediately before he was to Ascend into Heaven, tho' his Disciples had used *Water-Baptism*, or *John*'s *Baptism*, for above three Years, yet affirms, that which *John* had said of him, touching his *Baptism with the Spirit was not yet* fulfilled, but was *shortly* to be fulfilled, as appears, *Acts* i. 4, 5, *Christ being assembled with the Apostles, commanded them that they should not depart from* Jerusalem, *but wait for the Promise of the Father, which*, saith he, *you have heard of me; for* John *truly baptized with Water, but ye shall be baptized with the Spirit, not many Days hence*; and this was fulfilled at the Day of *Pentecost*; whence it is evident, that *Christ*'s *Baptism* did not *go along* with *John*'s, and make that up *one entire Baptism* with it *Self*, seeing it *followed almost* four Years after, and therefore *John*'s *Baptism* and *Christ*'s must needs be Distinct.

3. It is evident, that *Christ*'s *Baptism*

and

and Jewish were Distinct, in as much as the *Baptism of Christ* was necessary for those very Persons, who had before been baptized with the Baptism of *John*, whereas, if *John*'s Baptism had been *one* and the *same* with Christ, that only had been sufficient; but now, those whom *John* had baptized with *Water*, Christ was to baptize again with the *Spirit*, as in that Place before-mentioned, *I have baptized you with Water, but one comes after me, who shall baptize you with the Spirit*; even you whom I have before baptized with *Water*: And this was not a second Baptism, but the first Baptism of the *New-Testament*, *John*'s Baptism being more *Legal* than *Evangelical*; and *Evangelical* only in so much, as it pointed out this Baptism of Christ at hand.

Again, the Baptist himself saith, *I have need to be baptized of thee*; so that the very Author or chief Minister of *Water-Baptism* stood in need of *Spiritual Baptism* himself: *Paul* also, *Acts* 19. when he found certain Disciples baptized only with the Baptism of *John*, he baptized them again in the *Name of Christ*, because they had not received the

Spirit;

Spirit; and this Baptism into the Name of Christ, was not the repeating of any Water, but meerly the *Gift of the Spirit*; for *Paul* preached to them largely the Doctrine of Faith in Christ (for the Text relates but the Abstract of the thing) *and laid his Hands on them*, and through his Ministry the Holy Spirit came upon them; and this was Christ's Baptism indeed, and no renewing of Water at all, as the *Anabaptist* would fain inforce from this Place.

By these things it is evident, that Christ's *Baptism* and *John*'s are Distinct; and therefore as what God hath joyned, no Man ought to put asunder, so what God hath put asunder no Man ought to joyn; as if the *Baptism of Christ* were *insufficient* and *incompleat*, except we should add to it the *Baptism of John*; which is exceedingly to eclipse the Brightness of the Son of God as to draw a Vail over the greatest Glory of the *New-Testament*, which is the *Baptism of the Spirit*.

Object. If the ordinary Objection shall be offer'd against this, to wit, that *John*'s Doctrine was the same with Christ's, and therefore his Baptism also was the same with his?

Answ. I answer, it is most true, th
John did preach *Christ* clearly, both
regard of his *Person* and *Offices*; but th
was not his *proper Work*, as he was th
Baptist, but insomuch as he preache
Christ in the *Spirit*, he belongeth to th
Kingdom of Christ, which is *Spiritual*
as also, *Abraham*, *Moses*, *David*, *Isaiah*
and all the *Prophets*, did in the same
Sense: But so far forth as he preached
the *Doctrine* and administred the *Bap-*
tism of *Repentance*, and both these no
Really and *Spiritually*, but only in th
Letter and *Sign*, so far he belonged t
the *Old-Testament*, rather than to th
New: Here was *John* in his proper *Office*
I say, so far as *John* preached Chris
Spiritually, he did not that as *John* th
Baptist, but as *John* a Believer: And s
the same *John*, in regard of his *Baptist*
Office, belonged to the *Old-Testament*, bu
according to the Revelation which h
had from the Father touching Christ
and his Faith in him, and Confession o
him, he belonged to the *New*. And ex
cept we learn thus to *distinguish* of *John*
Doctrine, to wit, what he preached a
Baptist, and in his proper *Office*, and wha

as a Believer who had the Revelation of the Father, we ſhall never underſtand his *Baptiſm* aright: For *John*'s *Baptiſm* was the *Seal* of his Old-Teſtament Doctrine, and not of his New, or of his own immediate Miniſtry and not of Chriſt's; at the higheſt *John*'s Miniſtry and Baptiſm pointed out Chriſt, but neither of them were the ſame with Chriſt's.

And thus having cleared from the Word, that *John*'s *Baptiſm* is Diſtinct from Chriſt's. I ſhall proceed to ſpeak of each of theſe Baptiſms apart by themſelves, and to hold forth to others what my ſelf have learn'd touching them from the ſame Word.

And firſt I begin with *John*'s *Baptiſm*, as being the firſt in Order of Time.

Now the *Baptiſm* of *John* was brought in beſides the *rite* and *manner* of the *Law*, and ſo was a Sign of a great Change to follow: The *Jews* indeed had their *Baptiſms* in the Law, for they waſhed their *Members*, *Garments*, *Veſſels*, &c. and by this they were cleanſed from *legal Pollutions*, but not from any *Sin* or *Stain* that did cleave to their *Conſcience*; But *John* was the Author or firſt Miniſter of a *new*

and *unwonted Baptism*, calling all Men t*o Repentance for Sin*, and to *flee from th*e *Wrath to come*, and awakening them t*o Confession of Sin* and *Amendment of Life*, and also pointing out One to Come, and now at Hand; who should do all these things for them indeed, which neither he nor his Baptism could do.

Now touching *John*'s Baptism, I shall shew:

First, The *Honourableness* of it in it self.

And *Secondly*, The *Weakness* and *imperfectness* of it, in referrence to Christ.

And *Thirdly*, The *Continuance* and *Duration* of it.

1. For the *Honourableness* of it self; it appears in several Passages.

Frist, That tho' the Baptism of *John* in it self were more *Legal* than *Evangelical*, yet in this it did excel all the former *Legal* Baptisms, that it pointed out *Christ*'s *Baptism near at hand*; for as *John* himself was Greater than all the former Prophets, because he pointed out with his Finger, Christ the True and Great Prophet of the Church; so his Baptism was more Excellent than all the former Baptisms, because it Pointed out

Chriſt's great and glorious Baptiſm now at Hand, as he ſaith, *I baptize you with Water, and he that comes after me ſhall baptize you with the Spirit.*

2. *John*'s Baptiſm was from Heaven, and not from Men; it had its Inſtitution from God, and was not an Ordinance he took up of his own Head, *Luke* 3. 2. It is ſaid, that at the beginning of *John*'s ſetting forth to his Baptiſm and Miniſtry, *That the Word of God came to him in the Wilderneſs*, that is, he was Inſpired, Inſtructed and Taught by a Word from God himſelf, touching his Miniſtry-Baptiſm, and the diſcovery of Chriſt his was to make; and *John* 1. 6. *There was a Man ſent from God, whoſe Name was* John; and Verſe 33. *He that ſent me to baptize with Water, ſaid unto me:* He went not of his own Accord, but God ſent him to baptize; ſo that as God was the Author of thoſe Inferiour Baptiſms of *Moſes*, ſo of this more High and Excellent Baptiſm of *John*, and hereupon the *Publicans*, that received *John*'s Baptiſm, are ſaid to *juſtify God*; and the *Phariſees* and *Lawyers*, that refuſed it, to *reject againſt themſelves*; that

that is, to their own Harm, the Counsel of *God*, Luke 7. 29, 30.

2. *Christ himself*, who was born under the Law, and subject to the Law, submitted himself also to the *Baptism* of *John*, as the *last* and *liveliest Ceremony*, Mat. 3. 13. *Then cometh Jesus from* Galilee *to* Jordan, *to be baptized of him*, and so Christ, who had submitted himself to the *Circumcision* of *Moses*, submitted himself also to the *Baptism* of *John*; and as he submitted himself to all the *Ceremonies* of *Moses*, not for his own sake, but for ours; so also to the *Baptism* of *John*. For seeing Christ was free from Sin, he stood in no need of *Repentence*, and so not of that *Baptism*, which was the *Baptism of Repentance for the Remission of Sin*; but there the *Head*, who was free from Sin, was baptized for the *Body*, which was full of Sin, *that he might fulfil all Righteousness* in his own *Person*. And this was a great Honour to the *Baptism* of *John*, that Christ (tho' in Reference to our Flesh more than his own) *submitted himself* to it.

Thus

Thus it appears, that the *Baptism* of *John* was very *Honourable* and of *High Account* in its Time, so that the very *Disciples* of *Christ* took it up, and *Christ* himself suffered them, because *John*'s *Baptism* was the Sign and ~~Fore-runner~~ of His, and because the Time of His own *Baptism* was not yet come; but Christ himself used it not, as *John* witnesses, Cap. 4. 2. Saying, *Jesus himself baptized not, but his Disciples*; to wit, with *John*'s *Baptism*, which was *Water-Baptism*. For it became not the *Son of God* to *baptize* with a Creature; nor the *Lord* of all to use the *Baptism* of a Servant.

And thus, having shewed how *Honourable John*'s *Baptism* was in its *Self*, (wherein I conceive I have not done him, tho' a Servant, the least Prejudice, but have fully attributed to his *Office*, whatever the Word, or he himself, a Messenger from God, attributes to it) I shall now proceed to shew, *That the* Baptism *of* John, *how Honourable and Excellent soever, is yet far beneath and below* Christ's, *low and most Weak and Imperfect in Comparison of his*.

For

For first, *John's* Baptism was with a *Creature*, with the *Element of Water*; for the *Creature* could baptize but with the *Creature*; that is, *John* with *Water*; and so this was far beneath the Baptism of *Christ*, which was the Work of *God* by *God*, the Work of the Father by the *Son*, and of the *Son* by the *Spirit*.

2. *John's* Baptism was *tantum exterius lavacrum*, but *Outward*, and reached the outward Man only; the Baptism of Water reached but the Body, and it could pierce no deeper; and after all the washing of the Body with Water, the Soul still remained as full of *Filth*, *Sin* and *Corruption* as ever; and so it was far beneath *Christ's*, which reaches the *Soul*: the Baptism of *John* was the Baptism of Bodies, but the Baptism of Christ the Baptism of Souls; and only the Baptism of the Spirit reaches the Spirit, and attains to the Souls, Conscience and inner Man, to Purge and Purify them.

3. The Baptism of *John* was but a *Sign* and *Ceremony*, tho' it had more *Life* and *Light* in it than any of the *Signs* of the *Law*, as being nearer to Christ, and more newly revived by God; and so thought

thought useful in its Season, yet the Efficacy of it (after the manner of all Signs) was but weak.

For *First*, It did not give the Spirit, not one Drop of the Spirit; yea, some who were Baptized with *John*'s *Baptism*, did not *know the Way of the Lord* perfectly; that is, had no certain Knowledge of Christ, the only way to God, as *Apollos*, *Acts* 18. yea, some of them did not so much as know, *whether there were any Holy Ghost or no*, as those Twelve Disciples, *Acts* 19. much less had received the *Spirit*.

Secondly, Neither did it give *Repentance* and *Remission of Sin* (for what was the Plunging a Man in cold Water towards *Repentance* and *Remission of Sin?*) but these were the Works of Christ's own Baptism, which is the *Baptism of the Spirit*: For no Man can Repent of Sin, but by the Presence of the Righteousness of God in his Heart, which is the Work of that *Spirit*, which is given in *Christ's Baptism*; neither can any remit Sin, but God: Our Sins are never forgiven by God, till God dwell in us through Jesus Christ, by

the Work of the Spirit: So that Repentance was given, and Sin forgiven not in Hope only in *John's Baptism*, but really and truly in *Christ's*, which was the real Baptism of *Repentance* and *Remission of Sins*.

Thirdly, Neither did it give Entrance into the *Kingdom of God*; for the *Kingdom of God* is a *Spiritual Kingdom*, and no *Earthly* or *Corporeal* Thing can give Entrance into it: The *Baptism* in the Water of *Jordan* could deliver no Man up into the *Kingdom of God*, but the *Baptism in that River that makes glad the City of God*, Psal. 46. 4. in that *River clear as Christal, that proceeds from the Throne of God and of the Lamb*, which is the Spirit, which delivers up all that partake of it, first, into the Kingdom of the Son, and after, through that into the Kingdom of the Father. The Baptism of *John* left Men in that old World, where in it found them, but the Baptism of Christ delivers them up into the New World, or the Kingdom of God.

Now, in all these Regards, it appears that *John's Baptism* did not do the Work of the *Baptism of the New Testament*, for

then

then that only had been sufficient, and there had been no need of *Christ* to come.

And thus you see that the Baptism of *John*, as it is distinct from *Christ*'s, so it is far Inferior to His. And therefore great hath been the Mistake of many, for several Ages, who have made *John*'s *Baptism* equal to *Christ*'s; for what is this, but to make the *Servant* equal to the *Lord*, and to set down the *Creature* in the Throne of the only Begotten of the Father? Yea, and it is the quite perverting of *John*'s *Office*, for *John* was to be a *burning and shining Light*, to usher in Christ the *True Light*: He was to be as the *Morning-Star*, to usher in Christ the *Sun of Righteousness*, and was not to be so much *Clouds* and *Darkness* to obscure Him: He was but to point out Christ, and depart again, and not to sit in equal Glory with him, on his Throne, in the New Testament. *John* said, *He was not worthy, to bear his Shoes*; and therefore they do not well, who have prepar'd an equal Crown for him with Christ, who is *King of Kings* and *Lord of Lords*.

Wherefore we must take great heed that we do not so magnify *John*'s Office,

as to intrench on Christ's, and to make the Son, out of the Bosom of the Father, to take up the Baptism of *John* a Servant, and to Administer one, not entirely his own; surely this would not have been suitable to the *Glory of the Only Begotten Son of God.*

The third thing I propound to speak to, touching *John's Baptism*, is the *Time of its Duration* or *Continuance*, and that was but very short: For *John's Baptism* as all the *Ceremonies* of *Moses*, was but for a Time; yea, This being nearer the Truth and Substance than they, was of less Duration; as the Morning Star, tho' brighter than the rest of those heavenly Lights, shines less while than they, because the hasty Appearance of the Sun swallows it up. And so *John's Baptism* was of great Use a little before Christ's Manifestation to *Israel*, and continued till the time of his Ascention; and then when Christ's *Baptism* began, the Shadow was to give way to the Substance, and the Sign to the Truth, and the Letter to the Spirit, and the Servant to the Son; so that Christ's *Baptism* put an end to *John's*, *Free-Baptism* to *Water-Baptism*,

and

and *Spirit-Baptism* to *Creature-Baptism*: For as all the Prophets were until *John*, so *John* was until *Christ*; and *John* must no more exceed his Bounds, than *Moses* and the *Prophets* theirs; but as the *Prophets* gave up to *John*, so *John* must give up to *Christ*. *John's Temporary Ministry* had a *Temporary Baptism*; but the *Everlasting Gospel* (which is, that Word in our Flesh) hath an *Everlasting Baptism*, which is, *the pouring out of the Spirit*. So then, *John* being a *Servant* and *Forerunner* of *Christ*, *Christ* was not to take up his *Baptism*, but *John* was to resign up his *Baptism* to *Christ*; yea, and as a *Servant*, to deliver up all things into his Hands, as *Heir* and *Lord*: And so *John's Water-Baptism* was to last but till *Christ's Fire-Baptism* should come in, and then the *Fire* should lick up the *Water*; and as *Spirit-Baptism* should increase, *Water-Baptism* should decrease. So that *John's Baptism*, or *Water-Baptism* (which is all one) belongs not to *Christ's Kingdom*, which is a *Kingdom* not of the *Letter*, but of the *Spirit*, not of *Signs* and *Shadows*, but of the *Truth*: And therefore we leave it where we found it, even

without the *Bounds* and *Reach* of *Christ*'s Kingdom. For *John*'s *Office* and *Baptism* reached unto *Christ*'s Kingdom, but hath no Place in it, and to bring *Signs* and *Ceremonies* into the Kingdom for *Truth*, is (if rightly understood) to act against *Christ* glorified.

Object. But some will say, This is strange indeed, That *Water-Baptism* should have no Place in the Kingdom of *Christ*: And therefore pray stay a little, for we have many Things to Object against it.

Object. 1. *Why, this would rob us of Our Christendom.*

Answ. No. For it is not *Water*, but *Spirit-Baptism* that makes us *Christians*; and *Water-Baptism* hath been an unlawful *blending* or *mixing* of the *Church* and *World* together, so that hitherto they could not be well *differenced* from each other, to the great Prejudice of the Congregations of *Christ*.

Object. 2. *But have so many Ages erred, who have used* Water-Baptism?

Answ. For the Errors of former Ages, and their great Mistakes in many of the *Truths* of God, I have nothing to say,

but

but that of the Apostle, *How unsearchable are his Judgments, and his Ways past finding out.*

Object. 3. *But you are the first Man, for ought we know, that ever opposed it.*

Answ. One single mean Man, with the Word, may very justly and lawfully Contradict the whole World without it: *Truth* is not to be judged by Multitudes, or an Unity, but by the Word.

Object. 4. *But Christ himself was baptized with Water, and surely that perpetuates it in the Church.*

Answ. Christ's being baptized with *Water* under *John*, no more perpetuates *Water-Baptism* in the Christian Church, than his being *circumcised* under *Moses*, perpetuates *Circumcision* in the Christian Church; or his submitting to other *Mosaical Ceremonies* perpetuats *them*; *Christ* brings no *Temporal* or *Carnal* Thing into his Everlasting or Spiritual Kingdom, tho' himself submitted to them under their several Dispensations in the Season of them.

Object. 5. *But Christ justifies and commands* Water-Baptism *in* John 3. Except a Man be born of Water, *&c.* and Mat. 28. Teach and Baptize. *Answ.*

Anſw. I confeſs theſe are Places that many have miſtaken, to juſtifie the Practice of *Water-Baptiſm*; but I ſhall ſhew you, that they do indeed Miſunderſtand them. For that firſt Place, Joh. 3. 5. *Except a Man be born,* ἐξ ὕδατος καὶ πνεύματος *of Water and the Spirit, he cannot enter into the Kingdom of God*; I confeſs, many of the Antients have by *Water* here underſtood *Material Water*, and have interpreted the place of *External Baptiſm*, which was *John*'s only: And hereupon divers of them have exceedingly magnified *Water*, and aſcribed it to the waſhing of *Souls*, and the *Regeneration* of Chriſtians in ſome meaſure, they not conſidering in the mean time, what *Chriſt* ſaith in the very next Verſe, *That which is born of the Fleſh, is Fleſh, and that wich is born of the Spirit, is Spirit*; by which they might have learned, that Outward and Corporeal Water, can do nothing but Outward and Corporeal Things, and can contribute nothing to the cleanſing of *Souls* and *Conſciences* from Sin.

So that this Place cannot be underſtood of *Corporeal Water*; and I could produce

produce the Teſtimonies of many godly Men, of good Note, to this purpoſe, but do forbear, becauſe I would not have *our Faith* built upon the Authorities of Men; but the Thing is evident from the Text it ſelf, for it ſaith, *Except a Man be born of* Water, which ſhews the Water he ſpeaks of, muſt be ſuch as is able to *give a new Birth*, and to make a Man *a-new*, that is, a Spiritual, Holy, Heavenly Creature; and no *Water* can do this, but the *Spirit*; and therefore *Chriſt* adds to *Water*, the *Spirit*, by way of Explication; as if he had ſaid, *No Man can enter into the Kingdom of God, except he be born again of* Water; but the Water I ſpeak of, is no Material Water, but the Spirit, which is able to produce in us a Heavenly Nature, through which only we can have an entrance into an heavenly Kingdom, ſeeing *Fleſh and Blood cannot Inherit the Kingdom of God*; ſo that the Water Chriſt means in this place is the Spirit: And many other places give witneſs to this, *John* 4. 10. *If thou didſt know who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him,*

and

and he would have given thee Living Water. And Verſ. 13, 14. *Jeſus ſaid unto her, Whoſoever drinks of this* Water (meaning the Water of the Well, call'd *Jacob's* Well) *ſhall thirſt again; but whoſoever ſhall drink of the* Water *that I ſhall give him, ſhall never Thirſt; but the* Water *that I ſhall give him, ſhall be in him a* Well of Water, *ſpringing up into Everlaſting Life*; and Joh. 7. 37, 38. *Jeſus ſtood and cried, ſaying, If any Man* Thirſt, *let him come unto me and* Drink; *he that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of* Living Water; *but this ſpake he of the* Spirit, *which they that believed on him ſhould receive.*

Now by *Water*, in all theſe Places, is not meant *Material Water*, but the *Spirit*, as *Chriſt* himſelf explicates; and ſure his Teſtimony alone is ſufficient.

But again, if in this Place, *Except a Man be born of Water and Spirit*, you will needs underſtand *Material Water*; why then, upon the ſame ground, you muſt needs underſtand that place in *Matthew* of *Material Fire*, where it is ſaid, *Mat.* 3. 11. *He ſhall baptize you with the Holy*

Spirit

Spirit and with Fire, which is absurd to every Reason to think? But *Water* and *Fire*, in each place, added to the *Spirit*, shew only the *Efficacy* of the *Spirit*, and so you may as well bring in the use of *Material Fire* in Baptism, from the *Text in Mat.* as of *Material Water*, from the Text in *John*. So that this Place in *John*, proves no Authority of *Christ* for *Water-Baptism*, in his Kingdom, which is the Church of the New Testament.

Now the other Place, *Mat.* 28. 19. *Go ye and Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit*, is also of as little force as the former, to prove *Water Baptism to be an Institution of Christ.* Indeed I find, that where-ever Men have met with the Word *Baptism* or *baptize* in the Scriptures, presently their Thoughts have descended to *Material Water*; they not so well considering or understanding that *Water*, which is the *Spirit*, which is the only *Water* that performs all the *Baptism* in the Kingdom of God.

Now for that Place, *Go teach all Nations*,

tions, baptizing them, they understand it thus, *Teach them,* and *baptize them* with Material *Water,* using this Form of Words, *I baptize thee in the Name of the Father,* &c. But herein they Err from the Mind of Christ: For by these Words, Christ leads his Disciples from *John's Baptism* to his Own; as if he had said, *John* indeed baptized with Water, and ye have hitherto used his *Baptism,* but I shall now shortly baptize you with my own *Baptism* of the *Spirit;* and from that time I would have you *Go Teach all Nations,* and by the *Ministration of the Spirit,* not baptize them, or dip them in *cold Water* (as *John* did in his *own Baptism,* and you in his) but *baptize* them, or dip them into the *Name of God the Father, Son* and *Spirit*; and note, that he saith not here, Βαπτίζοντες ἐν τῷ ὀνόματι, *in the Name,* but εἰς τὸ ὄνομα *into the Name of the Father,* &c. *and by the Name of God,* is meant the *Power* and *Vertue* of God, or *God himself*; as *Mark* 16. *Christ* saith, *In my Name they shall cast out Divels*; that is, in my *Power* and *Vertue*; so that the Sense lies thus, *Teach the Nations, and baptize them into the Name,*

Name, &c. that is, by your Ministry, which shall be of the Spirit, and not of the Letter; you shall *baptize* them, or *dip* them, or *Intereſt* them into the *Name* of God, who is the *Father*, *Son* and *Spirit*, as he hath discovered himself, in his last and most glorious Discovery of himself in the Gospel; you shall (I say) dip them into his Name, or sprinkle his Name upon them, that they may be *Holy*, *Just*, *True*, *Merciful*, *Righteous*, *Good*, &c. that is, your Ministry, after you have received the Spirit, shall have such Efficacy, that it shall Cloath Men with the Name of God, and Transform them into his very Nature.

So that this place cannot be understood of *Water*, but instead of baptizing in Material Water, as *John*, he tells them, they should *baptize into the Name of God*, in such sort, that they that were before Sinful, Corrupt and Evil Men, should now be taken up into the Glory of the *Name* of God. Neither can this place be understood of a *Form* of *Words*, which the Apostles and their Successors should use in baptizing, as most Men have thought and taught, seeing no Place of

Scripture

Scripture can be named, wherein the Apostles in baptizing, used this Form of Words, saying, *I baptize thee in the Name of the Father, Son and Spirit*, which they had undoubtedly done, if *Christ* had commanded it as an absolute Form. And because many will presently be ready to be enraged at this *Assertion*, I will a little cool their Heat with what *Zuinglius* saith of this place, who was one of the greatest Enemies to the *Anabaptists* that was in his time; *Christus Jesus* (saith he) *Baptismi Formulam, quam uteremur his verbis, non instituit, quemadmodum Theologi hactenus falso tradiderunt, Zuing.* lib. de Bap. p. 56. tom. 2. Oper. that is, *Jesus Christ did not in these Words institute a Form of Baptism, which we should use, as Divines have hitherto falsly taught.* And he affirms it upon the same ground I have mentioned before.

Again, if this place, *Go Teach and baptize*, be meant *Water Baptism*, Paul did very ill observe the Command of *Christ*, who *baptized* but two or three believing Families at the most, with *Water Baptism*, and yet Preached the *Word* in a

Circuit

Circuit from *Jerusalem* to *Illiricum*, *Rom.* 15. 19. through many *Kingdoms*, *Countries*, *Villages*, *People*; but I say, *Paul*, tho' he used not *Water-Baptism*, yet did punctually fulfil the *Command* of *Christ*, and *did teach them, and baptize them into the Name of God.* So that no Question there were many Churches Planted in *Paul's* time, who believed in Christ, and received the *Spirit*, and walked in Fellowship with the *Father and the Son*, and with one another in the *Father* and the *Son*, who never were washed at all with *Water-Baptism*; for *Paul* knew well, that no outward Thing is of any account in the Kingdom of God; and that as *Circumcision* and *Uncircumcision* were nothing, so neither *Water-Baptism*, nor the want of it, were any thing but a *New Creature is All*; and if there be *Faith* and the *Spirit*, they are sufficient to the Kingdom of God, without any outward Ceremonies whatsoever.

So that neither of these two Places prove any Institution of *Water-Baptism* of Christ, but that still remains *John's Baptism*, and not Christ's

Object.

Object. 6. The last, and that which seems the strongest *Objection*, is, *That the Apostles Practice Water-Baptism*, not only before Christ's Baptism came in, but *after*; and this is most evident in very many Places in the *Acts of the Apostles*.

Answ. I Answer, True indeed, the Apostles did practice *Water-Baptism*, but not from *Christ*, but from *John*, whose Baptism they took up; and an *Outward* Ceremony of Honour and Account is not easily and suddenly *laid down*; and hence some of the Apostles used Circumcision, and that after the Ascension of Christ; for Circumcision was an Honourable *Ceremony* used from *Abraham's* time, and so they could not (no not in the time of the New-Testament) suddenly and abruptly leave it off, but they did use it for a Time, for their sakes who were weak, well knowing that the *Circumcision without Hands*, would by degrees put an End to the *Circumcision made with Hands*. For Ceremonies are best laid down, and old Customs best laid aside, by the Efficacy of the Spirit and Power of *Righteousness*. And so in like manner the *Apostles* used the *Baptism* of *John*

or

or *Water-Baptism*, it having been of *high Account* in the Dawning of the *Day* of the *Gospel*, and for the *present* still continuing so; but they knew that *Spirit*, or *Fire-Baptism*, would by degrees consume *Water-Baptism*, and lick up all the Drops of it, for so *John* himself intimates, saying, *He must increase, but I must Decrease*; that is, the Truth must eat out the Ceremony, and the Substance the Sign, and the more his Ministry and Baptism comes in, mine shall go out; and the Ministry of the Son shall swallow up the Ministry of the Servant, as the Son-light doth the Moon-light; and the *Baptism* of *Fire* shall devour the *Baptism* of *Water*, and his *Spirit-Baptism*, by degrees, shall put an End to my *Water-Baptism*: And therefore *Paul* (as you have heard) after he had used this Baptism twice or thrice, quite forbore it, and yet Planted many Churches of Christ; and so probably by degrees did other Apostles too; for they knew that *Christ*'s Baptism included *John*'s, and was fully sufficient of it self without it; and therefore we find *Paul* teaching in *Christ*'s Kingdom but *One Baptism*, and this the

Baptism of the *Spirit*, Eph. 4. from which the Church of the New Testament, both of *Jews* and *Gentiles*, was to take its Beginning and not from outward Elements or Water-washing.

Wherefore, seeing these things are so the *Anabaptists* have extreamly mistaken, who have made their *Water-washing* so Essential a Work of the New Testament that they would neither *hear the Word*, nor have *Christian Communion* with any one that was not so Washed, yea, tho they were Convinced touching them, that they had received the *Spirit*. This, I say, hath been the great Error of very many honest and well-meaning People, through misunderstanding the Word, to make Washing with Material Water so necessary a Thing in Spiritual Worship, yea, and more Essential to the *Communion of Saints*, than the very *Spirit it self* whom I do not therefore *Slight*, but Prize.

And thus much for *Water-Baptism* which was *John's*, and belonged only to that middle Ministry, betwixt the *Prophets* and *Christ*.

Now the other Baptism I am to speak of, is *Christ's*, which is *Spirit* or *Fire-Bap-*

tism

tism; and this is the One and Only Baptism of the New-Testament, as we find *Paul* affirming, *Eph.* 4. 6. where he saith, that in Christ's Kingdom, there is but *One Body*, and *One Spirit*, and *One Hope* of our Calling, and *One Lord*, and *One Faith*, there is also but ἓν βάπτισμα, *One Baptism*; and this is the Baptism of the Spirit, as the Apostle elsewhere shews, saying, 1 *Cor.* 12. 13. *For by* One Spirit *we are all baptized into* One Body, *and have been made all to drink into* One Spirit.

Now this Spirit-Baptism did not go along with *John*'s Water-Baptism, but followed it about four Years after (as you have heard) and as appears by the fore-mentioned place of *Christ*, Acts 1. 4. where he tells his Disciples, saying, *John truely baptized with Water, but ye shall be baptized with the Holy Spirit, not many Days hence.* And this Promise of Christ, and of the Father, was fulfilled at the Day of *Pentecost*, when the Apostles being all met together, there came a *Sound from Heaven, as of a mighty rushing Wind, and it filled the House where they were sitting, and there appeared unto them cloven Tongues, like as of Fire, and*

it sate upon each of them, and they were all filled with the Spirit. Here was the *first* Beginning of *Christ*'s or *Spirit-Baptism*, for it began not 'till after the Ascension of Christ into Heaven, and his sitting down on the Throne of God; and *John* the Apostle also witnesses to this Chap. 7. saying, *the Spirit was not yet given, because Christ was not yet Glorified*; but as soon as he was *Glorified*, then did he begin to baptize with the *Spirit*, not the Apostles only, but also the *Jews* and *Gentiles*, and all Sorts of People that did believe in his Name, through the *Word* of the *Gospel*. So that then Christ's Baptism began to take place, and to prevail, as you may see *Acts* 8. *When the Apostles that were at* Jerusalem *had heard that* Samaria *had received the Word of God by the Preaching of* Philip, *they sent unto them* Peter *and* John, *who, when they were come down, Prayed for them, that they might receive the Holy Spirit, for as yet he was fallen on none of them* (only) saith the Text) they were *baptized in the Name of the Lord Jesus*, i. e. they had only been baptized with *John*'s Baptism, who on

ly baptized with *Water*, saying, that they should believe on *Christ that was to come after*: For *John's* Baptism was yet usual, inasmuch as *Christ's* Baptism was but new begun:) *Then did the Apostles lay their Hands on them, and they received the Holy Spirit*: So that here now was the Progress of *Spirit-Baptism*. And after, when *Peter* preached to *Cornelius*, and his Family and Friends, the Holy Spirit fell upon them, *Acts* 10. And *Peter* gives this account to those of the Circumcision at *Jerusalem*, Acts 11. 15. *And as I began to speak, the Holy Spirit fell on* them *as on* us *at the beginning*; then *remembred I the Word of the Lord, how that he said*, John *indeed baptized with Water, but ye shall be baptized with the Holy Spirit*: So that *Peter* evidently declares, the Gift of the Spirit by the Ministry of the Gospel, to be the *Baptism of Christ*, or the *Baptism* of the *Holy Spirit* and *Fire*, which Christ Promised at his Ascension into Heaven.

And this is the only *Baptism* wherein all the Church of the *New-Testament* are to partake with Christ, I say not the *Baptism* of *Water*, but of the *Spirit*; *He* and

and we drinking into one Spirit, and the same Spirit descending on us as did on him. The pouring out of the Spirit on the Flesh of Christ, was his *New Testament Baptism*, and it is ours too; and all our true and sound *Comfort* and *Happiness* lies in this, that we are *baptized* with the same Spirit that he was; for it would be as little Spiritual Comfort to be dipped in the same Water with *Christ*, as to Eat with him at the same Table, or to Drink with him in the same Cup, or to go along with him in the same Ship, as *Judas* did, and divers of the unbelieving *Jews*; but to drink with him in one Spirit, is to partake of one Flesh with him, and to be in *Christ*; and this is a Comfort indeed.

Now the Outward Instrument of Christ's, or Spirit-Baptism, is not Material Water, but the Word, as Christ shews, *Mat.* 28. where he saith, *Teach and baptize*, shewing that Teaching the Word is the outward means of baptizing with the Spirit. And again, *John* 17. *Now are you clean through the Word*, not which *Moses*, but *which I have spoken to you* (and therefore is the Gospel called

the

the Ministration of the *Spirit*, because it proceeds from the *Spirit*, and Communicates the *Spirit*, and Christ baptizes with the *Spirit*, thro' the Ministration of the *Spirit*, (which is the Preaching of the Gospel) and *Eph.* 5. 26. *Christ gave himself for his Church, that he might sanctify and cleanse it,* καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, *with the washing of Water by the Word*; that is, *Christ* cleanses his *Church* by such a washing of *Water*, as is brought about by the *Word* and the *Water* with which the *Word* washes in the *Spirit*; for by the *Word* the *Spirit* is given, and the *Word* cleanses by the *Spirit*, and the *Spirit* by the *Word*: And therefore it is also said, 1 *Cor.* 7. 1. *Having these Promises, let us cleanse our selves from all Filthiness of Flesh and Spirit.*

From all this it appears, that *Spirit-Baptism* is not to be Performed by Water, but by the Word; and no Man under the New Testament, receives the Spirit through the Baptism of Water, but through the Ministry of the New Testament, which is the only *Ministration of the Spirit.*

To

To conclude, this *Baptism* of the *Spirit*, that is performed only by the *Word*, is that *Baptism* of which so many excellent Things are spoken in the New-Testament: As,

1. This *Baptism* of the *Spirit* gives a new Nature, and this Nature is a divine Nature, or the *Nature of God*: and hence it is said, *Except a Man be born of Water and the Spirit*; so that the *Baptism* of the *Spirit* gives a new Birth, and so a new Nature: And again, *That which is born of the Spirit is Spirit*; so that the *Baptism* of the *Spirit* makes us *Spirit*, and thro' the *Baptism* of the *Spirit* we become that which the *Spirit* it self is: And so the true Foundation of Christianity begins from Faith and a New Creature, and not from *Water-washing*.

2. This *Baptism* gives a New Name, not *John* or *Thomas*, &c. but as Christ saith, *Rev.* 3. 12. *I will Write upon him, τὸ ὄνομά μου τὸ καινὸν, My New Name*: Our own Name is *Sin* and *Ignorance*, and *Pride*, and *Injustice*, and *Envy*, and *Covetousness*, and *Uncleanness*, and *all Evil*; and this is the Name which the first *Adam* wrote upon; but the Name the

 Second

Second *Adam* writes on us, is *Righteousness*, and *Holiness*, and *Truth*, and *Love*, and *Meekness*, and *Wisdom*, and *all Good*, and this is the Name the Second *Adam* writes on us; or his own New Name; for Christ himself was baptized by the *Spirit* into the *Name of God*; that is, was taken up into God, and the *things of God*, which are *Himself*, as into the *Truth*, *Wisdom*, *Justice*, *Mercy*, *Power*, &c. and all the whole *Flesh* or *Humanity* of Christ, even all his *Members* are baptized into the same Name of God with him, and so are called by his New Name: So that this Name of Christ, this New Name which is given us by God through the *Baptism* of the *Spirit*, is infinitely better than that Name which is given us by *Parents* or *God-Fathers* in *Water-Baptism*.

3. *Christ's Baptism* translates us into a New World: *Except a Man be born of that Water, which is the Spirit, he cannot enter into the Kingdom of God*. No Man can possibly enter into the Church of the *New-Testament*, which is the *Kingdom of God*, but through the Baptism of the Spirit; the Baptism of the Spirit makes a new Creature, and this new Creature

enters into a *new World*, which is the *new Jerusalem* that comes down from God out of *Heaven*.

4. *Spirit-Baptism* enables us to the same Work with Christ; that is, to the Ministry of the New Testament, as Christ, *The Spirit of the Lord is upon me, for he hath anointed me to preach*, Isa. 61. 1. And he began his Ministry from his *Spirit-Baptism*, which did immediately follow his *Water-Baptism*, but was in no Sort one *Baptism* with it; and having, thro' the opening the Heavens, received the Spirit which taught him the *Name of God*, he presently began to Teach the *Name of God* to others; and Christ himself was not a Minister of the New Testament but through the *Baptism* of the *Spirit*. Now all Believers that are anointed with him in his *Unction*; or, which is all one, are *baptized* with him in *one Baptism* of *Spirit*, are anointed and *baptized* to the same Ministry: For the Anointing of the Spirit is the Teaching of God, and they that are taught of God themselves, ought also to Teach others; and the *Spirit* of Christ is the *Spirit* of Prophecy, and they that have received

that Spirit must prophesy; as it is written, *It shall come to pass in the last Days, that I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall prophesy*; which very Place, *Peter*, Act. 2. applies to the *Baptism* of the *Spirit*; so that this *Spirit-Baptism* of Christ, makes all Prophets, that partake of it.

5. *Spirit-Baptism* makes all those One with Christ the Head, who partake of it, Gal. 3. 27. *As many as have been baptized into Christ, have put on Christ*; so that by the true Baptism of the *New-Testament* we do actually put on *Christ*, and are made one with *Christ*; and this is not done by any Water-washing, but by the *Spirit*; for thro' the Gift of the *Spirit* only are we made one Flesh with Christ; yea, thro' this we necessarily become one *Spirit* with him too, as it is said, *He that is joyned to the Lord is one Spirit*; so that not thro' *Water*, but *Spirit-Baptism* do we put on Christ, the *Spirit* carrying us into Christ, and bringing Christ into us, and being one and the same *Spirit* in both; and this is to be baptized into Christ.

Now this *Baptism* that makes us one with Christ, makes us to partake both of his *Death* and *Resurrection*.

1. *Through Baptism of the Spirit* we are dipt into the Death of Christ, *Rom.* 6. 3, 4. *Know ye not that so many of us as are baptized into Jesus Christ, are baptized into his Death?* And this is, as the Apostle unfolds it, Verse 6. *The Crucifying of the Old Man with him, that the Body of Sin may be destroyed, that henceforth we should not serve Sin*; and all this is done, not thro' any *Water-washing*, but thro' the *Gift of the Spirit*; for it is thro' the *Spirit* only, that we are able to *mortify the Deeds of the Flesh*; and nothing but the Presence of the *Spirit* in us, is the *Destruction of Sin*; so that the Spirit of Christ baptizes us into the Death of Christ.

2. *Spirit-Baptism* makes us partake of his *Resurrection* as well as of his *Death*; yea, therefore do we die with him, that we may live a better Life, *Rom.* 6. 3. 4. *Therefore we are buried with him by Baptism* (that is, *Spirit-Baptism*) *into Death, that like as Christ was raised up from the Dead by the Glory of the Father*, i. e. the Spirit *so should we also live in Newness of Life*;

for

for if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection. Where you ſee the ſame *Baptiſm* of the *Spirit* that makes us *Dye* with Chriſt doth alſo quicken us into his *Reſurrection*, and deprives us of our own Life; not that we remain *dead*, but that it may communicate to us a better Life than our own, even the *Life of Chriſt* himſelf, that we that are Men, may live the very Life of the *Son of God* in our own Souls and Bodies, and may be quickned with him, and raiſed up with him, and ſet in heavenly Places in him.

6. As *Spirit-Baptiſm* makes us One with *Chriſt* the *Head*, ſo with the *Church* the *Body*, 1 Cor. 12. 13. *For by one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be* Bond *or* Free, *and have been all made to drink into one Spirit*; ſo that by drinking into one *Spirit* with the *Church*, we become one *Body* with it, and no otherways: I ſay, not by being dipt into the *ſame Water*, but by receiving the *ſame Spirit* do we become *one Body* with the *Church*; and it is not being of *one Judg-*

Party, or Opinion, or Fancy, can make; that makes Men one true Church or Body of Christ, but the being of one Spirit; and there are no more of that Church, which is the Body of Christ, than they that are baptized with that one Spirit of Christ.

7. Spirit-Baptism, it truly washes and cleanses from Sin: What Water-Baptism doth in the Sign, this doth in the Truth, even cleanses from all carnal and spiritual Filthiness: And no Man is cleansed from Sin, but by the Washing of the Spirit; the Pouring forth of the Spirit on all Flesh, is the killing of Sin in all Flesh, 1 Cor. 6. 9, 10, 11. *Neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall Inherit the Kingdom of God; and such were some of you, but ye are* Washed, *but ye are* Sanctified *in the Name of the Lord Jesus Christ, and by the* SPIRIT *of our God:* So that Spirit-Baptism cleanses from all Sin whatever it is, and there is no Man cleansed from Sin, but thro' this Baptism.

And again, Eph. 5. 26, 27. *Christ gave himself for the Church, that he might sanctify*

and [illegible] of Water
by the Word, that he might present it to
himself a glorious Church, not having Spot
or Wrinkle, or any such thing, but that it
should be Holy and without Blemish; and
nothing doth thus purify the Church,
till it be without Spot, Wrinkle or Blemish,
and till it be perfectly Holy, but the Bap-
tism of the Spirit. And therefore, tho'
the Baptism of John was administred but
once, yet the Baptism of Christ is a con-
tinued Baptism; for as long as Corrup-
tion is in the Flesh, the Baptism of the
Spirit is in Use: So that the Nature and
Life of a Christian are under a constant
and continued Baptism; God every Day
pouring forth his Spirit upon a Believer,
for the Purifying and Sanctifying of him,
and making him meet for the immediate
Presence of God, whither no unclean thing
comes, nor the least uncleanness in any thing.

8. Spiritual Baptism saves: Whatever in
us is washed with the Spirit, is saved as
well as sanctified; and how much any
one hath received of the Spirit, so much
is he already saved: Tit. 3. 5. According
to his Mercy he hath saved us by the washing
of Regeneration, and renewing of the Holy
Spi-

Spirit, which he ſhed on us abundantly through Jeſus Chriſt our Saviour: Where the Apoſtle teacheth us how God ſaves, and that is not by *John*'s *Baptiſm*, or *Water-Waſhing*, but by the *Laver* of *Regeneration*, which is the renewing of the Holy Spirit, poured on us abundantly thro' Chriſt; ſo that he calls the *Baptiſm* of the *Spirit*, the *Laver* of *Regeneration*, ſuch a Laver that removes the old Nature; yea, and begets a new One; ſo that a Man thro' this *Baptiſm* is wholly changed, not in a few good Works, but in his whole Nature; and from his Newneſs of Nature flows Newneſs of Life; ſo that he is no more as he was, but is, and lives, and loves, and thinks, and ſpeaks, and acts otherwiſe than he was wont; and this cannot be the Work of Water in any Meaſure, but wholly of the Spirit; for where Men are deſtitute of the Spirit, tho' waſhed with Water a Thouſand times, there is no change of Nature in them; but the change of Nature, wrought by *Spirit-Baptiſm*, is ſo much preſent Salvation, even in this preſent World. There is another Scripture witneſſes the ſame thing, and it is, 1 *Pet.*

3. 20,

1 Pet. 3. 20, 21. A few (that is, Eight Souls) were saved by Water, to which Figure, Baptism answering, doth now also save us, not that whereby the Filth of the Flesh is cast away, but whereby a good Conscience answers well to God, by the Resurrection of Jesus Christ. Peter having said, that Baptism answers to the Flood, and saves the *Church* now, as the Flood did the *Church* then; yea, saith he, but I mean not the outward Baptism, or the washing away of the Filth of the Body, but the *Answer of a good Conscience towards God, by the Resurrection of Jesus Christ:* Which place is difficult, but I thus conceive it, The Efficacy of Christ's Resurrection is the Gift of the *Spirit*; and the *Spirit* of *Christ*, in a Believer, rectifies his Conscience, and makes it good, so that it can return a sweet Answer to God upon every Word of his; for the Work of the *Spirit* in the Heart answers every Word of Faith spoken from God; particularly it can say to God, I was indeed filthy and unclean throughout, but I am now washed, and justified, and sanctified in the Name of the Lord Jesus, and by the *Spirit* of my *God*; and this *Spirit-Baptism*

is that that ſaves, and not [illegible]
puts away the Filth of the [illegible]
leaves the Filth of the Spirit as much as ever.

So that, in this Place, *Peter* puts an End to Baptiſm in the Fleſh, as *Paul*, Rom. 2. 28. puts an End to Circumciſion in the Fleſh, ſaying, *He is not a Jew that is one outward, neither is that Circumciſion which is outward in the Fleſh; but he is a Jew that is one inwardly, and Circumciſion is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe is not of Men, but of God:* That is, ſaith *Paul* in the Kingdom of Chriſt, where all things are ſpiritual: Circumciſion in the Spirit puts an End to Circumciſion in the Fleſh: And in the ſame Kingdom of *Chriſt*, ſaith *Peter*, Baptiſm in the Spirit puts an End to Baptiſm in the Fleſh; for he is not a Chriſtian who is one outwardly, neither is that Baptiſm which is outward in the Fleſh; but he is a *Chriſtian* who is one inwardly, and Baptiſm is that of the Heart, in the Spirit, and not in the Letter, whoſe Praiſe alſo is not of Men, but of *God*. For under the *Goſpel*, which is the Miniſtration of the Spirit, (as ye have been oft minded) we can find nothing among all outward things, thro' the Uſe and Exerciſe whereof we may attain the Cleanneſs and Purity of *Righteouſneſs* in our Natures; and therefore *Chriſt* hath put an end

to

to [illegible] and earthly things of the first Testament, by the inward, and spiritual and heavenly *Things* of a second and better Testament: And by his own Death and Resurrection only, not without us but within us, thro' the Power and Efficacy of his Spirit, all the Baptism of the New-Testament is fully and perfectly Performed.

And thus, in all these Particulars, you see the infinite Excellency and Glory of the *Spirit-Baptism* above *Water-Baptism*, and this only is sufficient in the Days of the *Gospel*, as being the true and proper *Baptism* of the *New Testament*: For as *Christ* himself only is sufficient to the Faithful without *John*, tho' *John* was of Use in his Season to point out *Christ*; so the *Baptism* of *Christ* only is suffient to the Faithful without the *Baptism* of *John*, tho' the *Baptism* of *John* was of use in its Season, to point out the *Baptism* of *Christ*; and the *Baptist* himself was of this Judgment, who said to Christ, *I have need to be baptized of thee*; which he means not of *Water-Baptism* (for so *Christ* himself, as you have heard, *did not Baptize*) but with the *Baptism* of the *Spirit*, and so the *Baptist* himself, who was never baptized with *Water*, neither by Christ nor the Apostles, nor any Body else, yet was baptized with the Spirit; and the Baptism of the Spirit was sufficient for the *Baptist*, without any *Water-Baptism*; and so Christ's *Spirit Baptism*,

by

ful how, without
for he that is
neſs of Flesh and Spirit,
Ghoſt in him to renew
conform him exactly to Christ's own
and to work him in this preſent World
the true ſimilitude of Heaven, and to be
him a *Fountain of Water ſpringing up*
verlaſting Life; what need hath he of cold
materiel *Water* to be poured on his Body
under a Pretence of any Sign whatever
either of *Moſes* and *John*, whereas, he hath
the Truth, Subſtance, and heavenly thing
it ſelf?

Now this, it may be, may ſeem ſtrange
and dangerous to ſome of low, and fleſhly,
and coſtumary Religion; but let all ſuch (if
it be poſſible) conſider that where the Sub-
ſtance comes, the Shadow is at End, and
the Ceremony where the Truth comes, and
the Creature where *God* comes: And if they
underſtand not this for the preſent, I hope
they may underſtand it afterwards; for we
ſpeak not at Uncertainties in this Point,
but what we have in ſome Meaſure ſeen,
and felt, and *handled of the Word of Life, that*
we deliver to you, that ye may have Fellowſhip
with us; and truly our Fellowſhip is with the
Father, and his Son Jeſus Chriſt, thro' the
SPIRIT.

AD 66.

FINIS.